NEWS
from the
RARE BOOK ROOM

Cameron Library
University of Alberta

Vol. 1, no. 2
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Special Bunyan Collection Issue

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Vol.1, no.2, December, 1964.

Cameron Library,
University of Alberta,
Edmonton, Alberta.

This is the second issue of "News Notes". The special occasion for the issuing of this bulletin is to announce the recent addition to the Rare Book Room, of an interesting and important collection of John Bunyan's works.

This unusual group of Bunyan books were slowly searched for, one by one, over a period of thirty years, by a Bunyan enthusiast, Ralph Ewart Ford, who lived in Bedford, England, the very town where Bunyan spent his whole life. Mr. Ford recently sold his collection to an antiquarian bookseller, Alan G. Thomas, of London, England. Mr. Thomas writes,

> "It would be idle to suppose that an equal library could be gathered in the next thirty years...(For) early editions of Bunyan were almost entirely purchased by men in humble circumstances ... they were cheaply produced and then read to extinction; some editions have not survived at all. No book has been read and reread so constantly by children as the Pilgrim's Progress. As a result, it is more difficult to find early editions of Bunyan than any other major English author."

The Library was fortunate in securing the complete collection of one hundred and three items, for other libraries, including the British Museum, wished to purchase parts of it to complete their own collections.

According to Dr. James F. Forrest of the English Department, and a specialist in this field, this collection is the most important Bunyan research collection on the continent with the exception of the Huntington and New York Public Library Collections.

During the Library's negotiations with the dealers, an interesting incident took place in connection with a rare third edition of "Pilgrim's Progress". This copy was described as a variant copy of the genuine 3d edition. However, this was disputed by Dr. J. Forrest of the English Department, who is a specialist in this field. After a hasty trip to the Huntington Library, where he collated this copy with that of the Huntington's 3d edition, Dr. Forrest concluded that this was a "make-up" copy consisting of some pages, (signature A) of the 3d edition, but mostly of pages from the 4th edition. Early printers frequently combined two editions, when a book was in constant demand, as was the case in "Pilgrim's Progress". The library decided not to retain this particular item.

JOHN BUNYAN PREACHING IN FRONT OF THE MOTE HALL, BEDFORD, OCTOBER 18, 1659.
Printed for S. Cleaver, Bedford.

[Reduced fac-simile of an old unique Etching in the Bunyan Collection, formerly in the possesion of Count Moriz von Fries, Vienna.]

John Bunyan was born in the village of Elstow, near Bedford, England in 1628, the son of a tinker or "brazier". He attended a grammar school for a few years, but received little formal education. At the age of sixteen he joined the parliamentary army and spent the best part of four years in the Civil war. By 1647 he returned to Elstow to continue his father's trade as a tinker.

At the age of twenty in 1649, he married a poor girl "Mary", whose only dowry seems to have been two books left to her by her father, these were "Bayley's practice of piety" and Dent's "Plain man's pathway to heaven." The young couple read these books together, and they had a profound influence on Bunyan's spiritual life. In "Grace abounding" his autobiography, he says, "it did get within me some desires to reform my vicious life, and fall in very eagerly with religion of the times". Shortly after this, he joined a Christian fellowship and soon began preaching in the small villages around Bedford, while he carried on his trade as a tinker. He seems to have had a natural gift for colorful and vivid oratory, and the local peasants flocked to hear him.

This was an age of religious intolerance, and John Bunyan was one of the many lay preachers who suffered persecution for his beliefs. In 1660 he was arrested for illegal preaching under the old Conventicle Act of 1593, and he was brought before Francis Wingate, the local magistrate for Bedfordshire. This was the beginning of his almost continuous imprisonment for twelve years, in the Bedford gaol. During his imprisonment he wrote a dozen works, among them, the first part of "The Pilgrim's Progress." He was released after the "Declaration of Indulgence" in 1672, and was granted a license to preach. However this Indulgence was repealed in 1675, and he was again arrested under the New Conventicle Act of 1670, but this time he spent only six months in prison.

After his release in 1675, he was chosen as pastor of the Bedford Meeting House, a converted barn, and continued in this calling until his death in 1688, at sixty years of age.

He was married twice. His first wife, Mary, died in 1658, and a year later he married Elizabeth, who was a devoted and courageous wife to him. By his first marriage he had four children and by his second, two.

Today, John Bunyan is known chiefly as the author of "The Pilgrim's Progress". However in his own day, he had a widespread reputation as the author of over sixty theological books and sermons. He was also known as one of hundreds of lay preachers in Puritan England, who suffered persecution for his belief in a personal relationship between God and man, and the right to preach this belief freely, with no control imposed by church or state. He is one of the many who made toleration in religion possible today.

The following are some of the books in the John Bunyan Collection. They are listed in the order in which they were published in Bunyan's lifetime. The Library may not always have the first edition, but if not, the date of the first edition is indicated in a note after the main entry. If the work is recorded in Wing, Short-title catalogue, 1641-1700, the abbreviation "STC" and the number of recorded copies in libraries throughout the world are added to the entry. (e.g. STC - 5). This will indicate the rarity of the item listed. An additional reference used as a record of the existing copies in libraries throughout the English speaking world is Frank Mott Harrison's Bibliography of the works of John Bunyan.

Bunyan, John. Some gospel truths opened according to the scriptures. London, J. Wright, 1656. STC - 2.

This was Bunyan's first book, written when he was twenty-eight years of age. It grew out of his preaching while carrying on his trade as a tinker, in the small villages and fields around the town of Bedford. It was a vigorous attack on Quakerism as expounded by the Quaker, Edward Burroughs. Burroughs replied to the pamphlet with "True faith of the gospel of peace" and Bunyan continued the controversy with "A vindication of gospel truths opened", in 1657.

There are only two other copies recorded, one in the Bedford Public Library, and the other in the British Museum.

Bunyan, John. A few sighs from Hell, or the groans of a damned soul. London, F. Smith, 3d edition, (1672)

This was first published in 1658 and is based on the story of "Lazarus and the rich man" in the Bible. This was his third book.

Neither Wing nor Mott Harrison record a copy of this edition. The British Museum has the only copy of the first edition, and only two copies are recorded of the second edition.

Bunyan, John. Doctrine of law and grace unfolded. London, W. Marshall, 2d edition (so called), 1701.

This was first published in 1659, and was a further outgrowth of his teaching and preaching. It marked a turning point in his life, for he says that after preaching for two years "crying out against men's sins, the Lord came in upon my soul with some staid peace and comfort through Christ."

Mott Harrison records only four other copies of this book.

Bunyan, John. A relation of the imprisonment of Mr. John Bunyan, Minister of the gospel at Bedford, in November, 1660. His examination before the justices, his conference with the Clerk of the Peace, what passed between the judges and his wife, when she presented a petition for his deliverance, etc. Written by himself and never before published. London, J. Buckland, 1765.

Although this was written in the Bedford gaol in 1660, for fear of reprisals, it could not be printed during his lifetime, but was carefully preserved by his family and friends until Charles Doe purchased it in 1691 and published it in 1765. Many believe it to be one of the most important sources for Bunyan's life, after his autobiography "Grace Abounding".

This was the only edition published. According to Mott Harrison there are only four other recorded copies.

Bunyan, John. One thing is needful, or serious meditations on the four last things: Death, Judgement, Heaven and Hell. London, Booksellers of London, 4th edition, (1700)

During his first imprisonment, 1660 to 1666, he wrote eight books. This one in verse is the fifth. It was first published in 1663.

There are no recorded copies of the first and second editions, one copy of the third edition in the British Museum and five recorded copies of this fourth edition. STC - 2

Bunyan, John. The Holy City. London, Printed in the year 1665.

This was also written during his first imprisonment, 1660 to 1666. It grew out of a sermon he preached to his fellow prisoners and was a vision of the "New Jerusalem". He says "there came a sudden break in the clouds ... something of that jasper in whose light you there find this Holy City is said to come or descend." This was his first vision of the "Celestial City" which appears again in the Pilgrim's Progress.

This is an extremely rare book. This is the first edition, and there are only six other copies recorded. This is said to be owing to the Great Fire of London in 1666, when most of the publisher's stock was burned. The Library copy is in excellent condition; and has been rebound in an attractive tooled leather binding. STC - 1

Bunyan, John. Grace abounding to the chief of sinners: A brief and faithful relation of the exceeding mercy of God in Christ to his poor servant John Bunyan. London, S. Gilbert, 9th edition, 1716.

This is Bunyan's first book written in 1666 during his second imprisonment, 1666 to 1672. It is his own autobiography. The Cambridge History of English Literature, writes "(This is) the first of the four outstanding creations of his genius ... it has been recognized as one of the great books of the world on religious experience and not unworthy to take its place by the side of the Confessions of St. Augustine!"

All the early editions of this work are rare. The 12th edition which the Library also has, is very interesting because it is still in its original canvas cover. They are rarely found in this condition, owing to the fact that they were read so constantly that they usually had to be rebound. There are five recorded copies of the 9th edition and seven of the 12th edition.

Bunyan, John. A defence of the doctrine of justification by faith in Jesus Christ showing true gospel holiness flows from thence. Or, Mr. Fowler's pretended design of Christianity, proved to be nothing more than to trample under foot the Blood of the Son of God; and the idolizing of man's own righteousness. As also while he pretends to be a minister of the Church of England, he overthroweth the wholesome doctrine contained in the 10th, 11th, and 13th of the Thirty Nine Articles of the same, and that he falleth in with the Quaker, and the Romanist against them.
London, Francis Smith, First edition, 1672.

This was written six weeks before his release from prison, to refute the Rev. Edward Fowler's "Design for Christianity" published in 1671. The Rev. Mr. Fowler was the rector of Northill in Bedfordshire, and later became Bishop of Gloucester. The Rev. Mr. Fowler was furious and replied with a particularly virulent attack on Bunyan, who himself was a master of invective. This reply was entitled "Dirt wip't off". STC - 7.

Fowler, The Rev. Edward. Dirt wip't off: or a manifest discovery of the gross ignorance, erroneousness and most unchristian and wicked spirit of one John Bunyan, lay preacher in Bedford. Which he has showed in a vile pamphlet published by him against "The design of Christianity." London, R. Royston, 1672. STC - 8.

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Bunyan, John. The Pilgrim's Progress from this world to that which is to come delivered under the similitude of a dream, wherein is discovered, the manner of his setting out, his dangerous journey and safe arrival at the desired countrey. London, Nathaniel Ponder, 3d edition, 1679.

The Pilgrim's Progress is known as one of the best loved books in the English language. Samuel Johnson said of it,

> "The great merit of the book is that the most cultivated man cannot find anything to praise more highly, and the child knows nothing more amusing."

Although Bunyan was a poor self-taught man, he was steeped in the language and imagery of the Bible and he was able to express himself naturally in the colorful language of the common people. He viewed his gift of language as heaven sent, and felt that it was a sacred trust which he should use only as a religious teacher. The Cambridge History of English Literature believes that,

> "It would have gratified him beyond expression could he have known that the Pilgrim's Progress is one of the few books which act as a religious bond for the whole of English Christendom".

In fact, it has been extended as a religious bond for Christendom all over the world.

"Crossing the River of Death"
(From the Chinese translation of *The Pilgrim's Progress*)

There has been a vast amount of literature written on whether or not Bunyan's allegory was original, or whether he was influenced by previous allegorists on a similar theme of the pilgrim and his journey. However it is now generally accepted that he would have had little opportunity to secure any of the earlier works in his social position as a lowly member of the common people. Bunyan himself emphatically denies that he was influenced by anyone, "Some say that the Pilgrim's Progress is not mine ... Manner and matter to, was all mine own, nor was it unto any mortal known till I had done it. The whole and every whit is mine."

Pilgrim's Progress was almost immediately a success, so much so, that Dr. John Brown his biographer tells us that, "between 1678, when it first appeared, and 1778, thirty-three editions of part one, and fifty-nine editions of parts 1 and 2 together, were issued ... It is computed that one hundred thousand copies were sold in Bunyan's own lifetime."
Over the years it has been published in 108 different languages and dialects, including Eskimo. No other English author but Shakespeare is so universally known and loved.

The third edition of the Pilgrim's Progress is slightly scarcer than the first edition. Wing records four copies and Mott Harrison seven. The 3d edition is the first complete edition. All subsequent editions had only minor changes. The Library copy is an authentic 3d edition, except for the portrait, title-page and last page, which are facsimiles.

It was not until 1688, the 11th edition, the last to be published in Bunyan's lifetime, and, one of the last editions published by his friend Nathaniel Ponder, that Pilgrim's Progress was illustrated with fifteen engravings. By 1728, the handsome 22d edition, was illustrated by twenty-two copper plates engraved by J. Sturt. Since that time, there have been, as Dr. John Brown says, "an embarrassment of riches" in fine editions. Some of the finest illustrations have been done by J.M.W. Turner, G. Cruikshank, H.C. Selous, Wm. Harvey, W. Holman Hunt, C.H. Bennett, J.D. Watson, J.D. Linton, and Gordon Browne. One of the most attractive recent edition, published by the Limited Editions Club of New York in 1941, is illustrated with the appealing and delicate paintings of the mystical poet and artist of the 18th century, William Blake.

Many of the illustrations of editions of The Pilgrim's Progress, throughout the years, seem to reflect the social surroundings of the potential readers. As an example, some American children's editions have The Pilgrim Progress's characters in "Davy Crockett" dress; while foreign editions, such as those published in China are illustrated with the characters in native costumes.

Bunyan, John. Come and welcome to Jesus Christ, or a plain and profitable discourse on John 6, verse 37, shewing the cause and true manner of the coming of a sinner to Jesus Christ, with his happy reception and blessed entertainment. London, B. Harris, 10th edition, 1701.

The Slough of Despond

This work was first published in 1678, although it was written immediately after his release from prison in 1672. Mott Harrison records one copy of the 10th edition in the Bodleian Library, Oxford University, England.

Bunyan, John. The life and death of Mr. Badman presented to the world in a familiar dialogue between Mr. Wiseman and Mr. Attentive. London, N. Ponder, 3d edition, 1696.

This was first published in 1680. The story is supposed to include a local member of the Bedford Meeting House, aptly named John Wildman, who caused the congregation and John Bunyan, his pastor, a good deal of trouble.
Mott Harrison records ten copies and STC - 3.

Bunyan, John. The Holy War, made by Shaddai upon Diabolus, for the regaining of the metropolis of the world, or losing or taking again the town of Mansoul. London, D. Newman, 1st edition, 1682.

Mott Harrison believes this is in some respects his greatest work. However it did not have as much popular appeal as the Pilgrim's Progress. Lord Macauley says, "If there had been no Pilgrim's Progress, the Holy War would have been the first of all religious allegories.
Mott Harrison and STC record 18 copies of the 1st edition.

Bunyan, John. The barren fig tree, or the doom and downfall of the fruitless professor; shewing that the day of grace may be past, long before his life is ended; the signs also by which such miserable mortal may be known. London, W. Johnson, 1782, (other edition)

According to Mott Harrison this is a supposititious work, first published in 1673 by J. Robinson. He records four copies of this edition.

Bunyan, John. The greatness of the soul, and the unspeakableness of the loss thereof with the causes of the losing of it. First preached at Pinners Hall and now enlarged and published for good. London, J. Marshall, 2d edition (so-called, actually 3d), 1730.

First published by J. Alsop in 1683. Mott Harrison records six copies of the 1730 edition.

Bunyan, John. Seasonable counsel or advice to sufferers. London, B. Alsop, 1684.

This is a tract advocating obeying the law.
This is the first and only edition published. Mott Harrison records seven copies and STC - 6.

Bunyan, John. Discourse upon the pharisee and the publican. London, J. Marshall, 12th edition, (1725).

BUNYAN OLD MEETING

From an old print. Built in 1707 on the site of Josias Ruffhead's barn, which was Bunyan's church after his release from prison in 1672.

A treatise first published in 1685. Mott Harrison lists copies of the 6th to the 11th. The British Museum suggests 1725 as the date of the 12th edition, but there is some discrepancy in dating this edition from 1720-30. Mott Harrison records five copies.

Bunyan, John. Questions about the nature and perpetuity of the seventh day sabbath and proof that the first day of the week is the true Christian sabbath.. London, N. Ponder, 1685.

Bunyan dealt with this problem because it had caused discord among his congregation.

This is the first and only edition. Mott Harrison records eight copies and STC - 5.

Bunyan, John. Divine emblems: or temporal things spiritualized. Fitted for the use of boys and girls. London, J. Wilkie, 10th edition, 1770.

First published as "A book for boys and girls, or country rimes for children" in 1686. Bunyan points out in his preface that this book was meant for boys and girls of all ages (including adults). The 9th edition is the first publication with the title "Divine Emblems", from this edition on, it bears this title.

Mott Harrison records two copies of the 1770 edition.

Bunyan, John. Good news for the vilest of men, or a help for despairing souls, being a discourse upon Luke 24:47, the latter part of the verse. Shewing that Jesus Christ would have mercy in the first place offered to the biggest sinners. London, G. Larkin, 1688.

This work was later published under the title "Jerusalem sinner saved." It was very popular in Bunyan's day and has been translated into several languages.

Mott Harrison records two copies, one in the British Museum and one in the J.P. Morgan Library; STC - 1.

Bunyan, John. The work of Jesus Christ as an advocate, clearly explained and largely improved, for the benefit of all believers. London, J. Newman, 1st edition, 1688.

This book was written and published in the last year of Bunyan's life, and was a "message of consolation to remorseful Christians".

Both Mott Harrison and Wing record seven copies.

Bunyan, John. The water of life: or a discourse shewing the richness and glory of the grace and spirit of the gospel, as set forth in the scripture of this term. London, J. Bunyan, 2d edition, 1760.

This was one of the last books that Bunyan wrote, and is based on one of his sermons. The keynote of his later sermons was not condemnation but comfort. The publisher J. Bunyan was perhaps a remote kinsman of the Author (J. Brown).

Mott Harrison records four copies.

Bunyan, John. Solomon's temple spiritualized or gospel light, fetched out of the temple at Jerusalem. London, J. Larkin, 1st edition, 1688.

This book was based on a sermon preached on the spiritual significance of the symbolism of Solomon's Temple. It was one of five books published during the last eight months of his life.
Both Mott Harrison and STC record nine copies.

Bunyan, John. The acceptable sacrifice: or, the excellancy of a broken heart: shewing the nature signs and proper effects of a contrite spirit. London, J. Marshall, 5th edition, 1718.

This was the last book which Bunyan wrote, and he was seeing it through the press when he died of pneumonia. It was first published 1689.
Mott Harrison records only three copies.

The following are those works published after his death in 1688.

Bunyan, John. The works of that eminent servant of Christ.
Mr. John Bunyan, late minister of the gospel and pastor of the congregation at Bedford. The first volume containing ten of his excellent manuscripts prepared for the press before his death, never before printed, and ten of his choyce books formerly printed. (Edited by Charles Doe). Printed by Wm. Marshall, 1692.

This work is known as Doe's folio. The world is indebted to Charles Doe, a comb-maker from Southwark in London, for the preservation of those manuscripts of Bunyan which remained unpublished at the time of his death. Charles Doe was a faithful friend of Bunyan and bought from his widow, Elizabeth Bunyan, the ten manuscripts not published, as well as those previously published which were even then becoming increasingly scarce, for Charles Doe had considerable difficulty in securing copies of some of them. He planned a second volume, however owing to the opposition of Bunyan publishers the second volume never appeared. This volume also included Bunyan's "A mapp showing the causes of Salvation and Damnation", which is often missing from existing copies.
Mott Harrison says "judging by the number of Doe's Folio of 1692 extant, the sale (by subscription) must have been extensive". STC - 9.

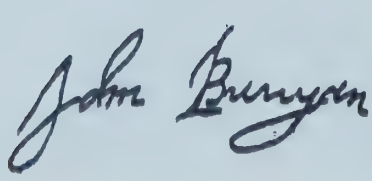
Bunyan, John. The heavenly foot-man: or a description of the man that gets to Heaven. Birmingham, C. Earl, 1773.

This work was left unpublished at the time of Bunyan's death, and was first published by Charles Doe in 1698. Mott Harrison records one copy of this edition.

1653.
On a deed in the Possession of the Society of Antiquaries, London.

1672.
On the application for Licence to Preach.

1673.
On the Title-Page of Vavasour Powell's 'Concordance' in the Library of the Baptist College, Bristol.



1685.
On the Deed of Gift in the possession of the Bunyan Meeting, Bedford.

'BUNYAN' SIGNATURES.

SUPPOSITITIOUS WORKS.

The following works in the collection have been attributed, at one time or another to John Bunyan, but are now generally believed to be by other authors. Frank Mott Harrison lists sixteen tracts that are definitely supposititious. Of these the Library has:-

The Pilgrim's Progress, Third Part.

Bunyan wrote only two parts of the Pilgrim's Progress, although he had intended to write a third part. The Library has several copies of the spurious third part, in some cases bound up with the genuine First and Second parts.

Hearts-Ease in heart's trouble ... by J(ames) B(ardwood).

Fourth edition, 1717. First published in 1690.

The world to come: or, Visions of Heaven and Hell. By G(eorge) L(arkin) and published in 1711.

It was reissued in 1725 under the title: - Visions of John Bunyan. Published by Midwinter Press.

The Female Pilgrim: or, The travels of Hephzibah, under the similitude of a dream, to which is added, a supplement to the Female Pilgrim, or The travels of Evangelistus. Printed for the author, and sold by J. Johnson, 1762.

The author, of the work is not named. The book is probably one of the many religious allegories and pamphlets which appeared after the publication of The Pilgrim's Progress. The bookseller considers it a "copy of Pilgrim's Progress flagrantly done even to the opening passage where the writer is in a dream of love".

Mott Harrison does not mention this under his supposititious works.

The following miscellaneous books in the collection are related to Bunyan and his works:

Bedfordshire Parish Registers. Edited by F.G. Emmison, Clerk of Records, Bedfordshire. Vol.1 - Elstow, 1602-1812. St. John, Bedford, St. Cuthbert, Bedford. Bedford, County Record Office, Shire Hall, 1931. Limited edition of sixty copies.

This is the parish register of Elstow, John Bunyan's birth-place. It records the birth of Bunyan, November 30, 1628, and also many of his family. At that time his name was entered "Bonnionn"; over the years there were twenty different spellings of his name. His family, who had been in the vicinity since 1199, were originally of Norman origin and the original spelling of the name was "Buignon".

This is a mimeographed copy of the original register. Of the 60 copies reproduced the Library copy is forty-three.

Ivemay, Joseph. The life of Mr. John Bunyan, Minister of the gospel at Bedford, in which is exemplified the power of evangelical principles. London, R. Edwards, 1st ed., 1809.

This first biography of Bunyan is actually Bunyan's autobiography "Grace Abounding", with notes and comments by the editor, Joseph Ivemay.

Bayley, Lewis, Bishop of Bangor. The practice of piety. Edinburgh, Printed by the heires of Andrew Hart, 36th edition, 1636.

This tract was first published in 1612 and was international in its popularity, having been published in French, Polish, Hungarian and other European languages.

This was one of the two books Mary Bunyan, John Bunyan's first wife inherited from her father, and brought with her on her marriage to their home in Bedford. Bunyan and she read the book together and he says in his autobiography, "Grace Abounding"

"(it) did get within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times."

The Library copy has the initials "M.B." lettered on the cover. The dealer Alan G. Thomas surmises that "M.B." may stand for Mary Bunyan, and remarks "a tantalizing book, for which there can never be any proof, it might well be the very copy which changed Bunyan's spiritual life."

Great Britain. Act of Uniformity, 1662. London, Printed by John Bill and Christopher Barker, Printers to the King's most Excellent Majesty. 1662.

This act required that all clergymen and lay-preachers must conform to all the Articles of the Church of England. This meant that all the preachers must be ordained as clergymen of the Anglican Church. Thus no non-conformist could legally preach without a license. Over two thousand non-conformist ministers were driven from their churches, and many of them were imprisoned for long periods of time.

John Bunyan was of course, one of these lay-preachers arrested for preaching without a license and imprisoned, off and on for twelve years.

Persecution at Bedford. A true and impartial narrative of some illegal and arbitrary proceedings by certain justices of the peace and others, against several innocent and peaceable non-conformists in and near the town of Bedford upon pretence of putting in execution the late act against conventicles prosecuted with a vindication of the Bedfordshire justices proceedings. n.p., n.p., 1670.

This pamphlet was published anonymously because of fear of reprisals to the writer. John Brown, one of Bunyan's biographers, believes that it was printed by Francis Smith at Temple Bar. This may have been by Bunyan. STC - 1.

Many tracts of this type were being circulated at that time in protest against the Old Conventicle Act of 1595 and the new Uniformity Act of 1662 which were being enforced against non-conformists. The following by James Jones is one of them.

Jones, James. A plea for liberty of conscience: grounded upon the Holy Word of God and the Royal Word of the King. Containing twelve weighty reasons against the persecuting of protestant-dissenters for matters of religion. Humbly offered to the consideration of all that are in authority, by James Jones, a protestant dissenter, and now a prisoner for non-conformity, in Woodstreet-Compter. London, J. Larkin, 1684. STC - 2.

Included in the collection is a relic of Bunyan in the form of a miniature chair supposed to have been made from the oak taken from Bunyan's cottage at Elstow during alterations in 1884. It may have represented one of the chairs that he sat in as he wrote his famous works.

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As a note of general interest, this collection is of so much importance in its special field that it is being collated and a "bibliographical bulletin" is being compiled by a graduate research assistant, Miss Judith Simpson, under the supervision of Dr. James Forrest of the English Department, who is a specialist in this field of English Literature.

Some of the collection is now on display in the Main Rotunda of the Cameron Library.

Members of the staff wishing a copy of this Special Bunyan Collection Issue, please call at the Rare Book and Archives Department, Cameron Library or 'phone ext. 775.

Dorothy I. Hamilton
Rare Books and Archives Librarian.